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James R. Furbay

An Answer That Might Be
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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, headmaster-elect of Oakwood Friends School, Poughkeepsie, N. Y.

III. The Guidance of the Spirit (Continued)

The life of obedience to the will of God has been referred to in glowing terms, as it deserves. How to translate the wonder into works, the general into the particular, is another matter, over which striving spirits often stumble. The know-how of making specific decisions is one of our most urgent needs. I should like to suggest five steps which may be taken to accomplish the difficult process. They may not exactly meet the needs of all, but they have proved helpful to some.

Being in the mood of prayer, the first step when faced with a hard choice is to test the possible lines of action by generalizing them, by saying to oneself, "If everyone should do such and such in a similar situation, what would be the results? Would the world be better for it? Can I make a universal principle out of the choice I make?" Sometimes this questioning of myself is all I need to see very clearly the right thing to do. The wrong shows up distinctly when I imagine others doing it!

Test of Consequences

Often, however, I cannot answer that question, so I take the second step. I put myself to the test which I have never forgotten since my high school days, when I was faced with one of those boy-girl problems none of us escape. I went with my problem to a fine minister. Instead of telling me what to do, he said, "Ask yourself which course of conduct will add to and elevate or enhance your own and the other's personality, and which course will degrade and besmirch them." It worked excellently in that case, and often has since then. It is a good way of recognizing what my conscience really knows is God's will, but what I am attempting to rationalize my way out of, because it cuts across my immediate desires.

Yet perhaps something more is needed, in order to be clear about what to do. The third step is to go, still in the mood of worship, to a trusted friend, or to an intimate group of such friends, and talk over the matter very frankly. The perspective of dedicated minds is very important. No individual can decide all his questions wisely, no one. We need and are made for each other, and never more so than at critical times.

But if I am still undecided, a fourth step is required. I go more directly to God, and offer myself and my problem to him alone. Finding a place where I shall be undisturbed — perhaps somewhere out of doors in the beauty of the earth — I try to gather together all the pros and cons in my mind. I attempt to be utterly honest in bringing them all forth. Then I elevate the whole thing before him. I do not try to weigh; I simply lift it up there and offer it, release it into his loving care, his infinite concern. I let go of it altogether and turn my thought to meditation upon some general aspect of God's goodness and love.

After a time, then, I bring to a close this phase of my search for his will. I get up, or turn around, or start walking homeward. Not hurrying, I wait expectantly for an indication of the direction in which the decision is now inclined. When it comes, however gently, I go ahead and do what is indicated. It is no longer possible to postpone action; I must get on with it. The choice has been made; the deed follows surely.

A fifth step is very important, however. Perhaps it is not exactly a part of the choice in hand, but it is part of the know-how of decision as I understand it. As objectively as I possibly can, I note what are the consequences of my choice. I do not believe that I can have proof-positive even now that my action has been absolutely right. I have no hesitation in doing it, because I have tried to test it in every possible way; but I am aware, very keenly aware, that I am a fallible human being who throughout the process may have clung to my selfish desires. It behooves me in humility to note what comes of my decision, for the benefit of the next decision of a similar kind which has to be made.

A Way to Remember

If this has seemed interesting and possibly helpful to you, as it has to some of those with whom I have counseled in college and elsewhere, let me finish by mentioning a little scheme for remembering the five steps to take. A few sentences ago, I used the phrase, "get on with it." Take the two words, "get on." Let the letters represent the first letters of key words in each step of decision. *G* stands for "generalize"—raising the question as to which line of conduct could lead to a universal principle. *E* stands for "enhance"—asking what would enhance and what would degrade personality. *T* represents talking with trusted friends. Generalize—enhance—talk—*GET*. Then *O* is for "offer"—offering up the whole situation for God to clarify. *N* stands for "note"—the reminder to note the consequences, for the sake of future decisions. "Get on," two rather senseless words by themselves, but an aid to remember the steps which may help in making some of the difficult choices required by living in our time.

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Editorials . . .

Korea and Pacifist Ideology

THE course by which conflict developed in Korea is not wholly different from political, economic, and psychological developments out of which other conflicts, called war, have grown. It is not *wholly* different, but it *is* different and it is a *significant* difference. This new element throws a new problem into the councils of those pacifists who want to be effective in present day problems as well as to be true to their principles. They have thought of this type of problem before, but have never been *forced* to an answer for the record. Many pacifists have distinguished, both in thought and choice, between the relative rightness of the use of physical and material force, as between war among nations on the one hand, and police action on the other hand.

Other pacifists have renounced support of all violent coercion, believing that the fundamental evil lies not alone in the purpose back of it but in the use of weapons and in reliance upon them. The element of police action adds nothing new or different, as they see it. Many who take this "extreme" position realize the problems involved in it—chiefly this one: how can one hold to such a position and at the same time be effective as a citizen in a nation and a world which, in plain reality, does not, in present circumstances, conduct its life on the basis of non-coercion?

The Moral Necessity

It is not our purpose here to re-thresh the much winnowed "unnecessary necessity" of *Christian Century* fame, or to speak in detail to the various positions in the range of pacifist thought. These have been presented rather fully on many problems and under many titles. Our question here is with those of pacifist persuasion who have felt and exercised their right to speak to immediate and practical problems in international affairs. They have supported the ideal of world order in general and often world authority or world government in particular. For them, there is an essential difference between unilateral, self-directed action by which nations go to war, and the kind of action by which a world organization such as the United Nations meets infractions of world law. Is there a basic difference? That is the question. It is particularly the question when "police action" takes on all of the methods and consequences of war. At some point in the accelerating violence the only difference seems to lie in the purpose and in the responsibility back of it.

Is that the point in Korea? The question in its simplest form—police action in a local community—is a simple question, but if the opposition to police action, even in a local community, becomes sizeable it is insurrection, and insurrection may easily become civil war. At what line does police action become war? That is not a simple question and neither pacifists nor any one else is under obligation to answer it. But all of us have the duty to think and to react from principles conscientiously held. It would not be an answer to erase all distinctions and blindly or wittingly accept force "because it can't be avoided."

Pacificism — A Choice

The pacifist, who stands on "the practical side" of pacifism and wants sincerely and earnestly to express his faith and exert his energies in the interest of world peace, is not seeking merely to eliminate an evil or an imperfect method of settling disputes. He wants to replace it with something better. He asks of himself, "How can I spend my time and talents to the best effect in this movement for peace, or in this immediate crisis." His position may therefore be compounded of a simple choice of being effective and his utter inability to participate conscientiously in something morally repugnant. He may rightly hold to this position, no matter what arguments of "necessity" may be clear to him, for the deeper, longer range answers on which he wants to work are also necessary. The basic *necessity* is the squaring of life to the foundations of moral law. The "practical" pacifist may see the action-patterns, recognize them for such "necessity" as may be in them, and choose his course because it is the area in which he can be most effective.

Methods of Policing

The armed conflict in Korea presents a new complex in international affairs, for it is somewhat like frontier "war" in the prairie West when policing meant general fighting between groups rather than the apprehension of the guilty *person,* though it was police action intended to be community discipline. Better policing has long since replaced that old "necessity." Better policing must also replace the present "necessity" among the nations. The pacifist who thinks and works constructively, outside the Korea pattern, is among those who, in their varied responses, gradually apply the correctives.

One must remember the difficulty of offering ultimate ideals as immediately applicable answers to present circumstances. In many difficult situations in the world complex, the pacifist simply has no answer, so far as next possible steps are concerned. Too often he continues to hammer at such problems demanding responses that cannot be—not *now.*

Even so, they who only resist evil may make a definite contribution. To stand and wait sometimes is the greatest progress, but if pacifism is to have a solid impact upon the business of peace-making, it must lead its adherents to think, to understand, and to work for ends both near and distant. Whatever inconsistency this seems to suggest, it is less than that of those whose ideals never come embarrassingly near their practice.

If the pacifist is inconsistent, what of the Christian non-pacifist?

In the rethinking of our peace-making, the pacifist is driven by a demanding logic to work for world order, one that has responsibility and authority lodged in it, and one that is released to exercise that authority on persons or small groups before the outbreak of general conflict. In the Korean case, it would have meant an authoritive and arresting hand, north of the thirty-eighth parallel, some months back — an arresting hand on the few rather than war on the many. That hand might have reached into countries other than Korea.

Types of Action

The pacifist may acknowledge that the United Nations can do no less than it is now doing, and continue to be a United Nations that holds the respect of people in general, as it advances toward a better method of discipline. The pacifist can accept, on the world level, the "necessity" of police action, though he may critically examine or condemn the policy of his nation or the United Nations in coming to such an impasse. He generally cannot show that the action or mistakes of his nation are alone responsible. Often he makes the mistake of blaming his own nation as though the question starts and ends there.

Pacifism has three general responses. (1) One response is the development of self-chosen "alternatives" of a constructive nature, such as our American Friends Service Committee has fostered, though they are not immediately effective in stopping a given war. This offers a positive response to an unresponsive conflict situation. Such an alternative trusts the fruits of loving effort, to the long future. (2) A second response is concerned action toward the ending of a given conflict in favor of constructive alternatives. In this response the individual may choose the way that seems to him to be the better of unideal alternatives. He may, in fact, believe that, in the present frame of the world mind, continued military effort by the United Nations, pushing the North Koreans back to the thirty-eighth parallel, is a necessity, if the concepts of world law and discipline are not to be held in contempt. (3) Finally, the pacifist may choose the way of complete non-complicity, by which, for him, a negative becomes essentially a positive. He may take what seems to him to be the way of the cross. *Absolute* pacifism has no answer to the Korean conflict, except the ultimate answer of submitting to defeat and its train of consequences.

Whether pacifists or not, our voices must be directed not alone to the behavior of one nation but to the United Nations, to a world pattern of action. Pacifism, defined as peacemaking, has now a new problem, or an old problem with a new element, and the old answers must be rethought.

The Grand Answer

MODERN man, looking at his world and asking what can be done to solve its crucial problems, is faced by such complexity and surrounded by so many specialists in so many fields that he hardly has the temerity to suggest an answer.

Always he can think of ideal solutions which would by-pass the details and drive straight to the basic answer. To suggest this is to draw upon himself the scorn of "practical" men. His answer is called utopian, impossible, and starry-eyed. He is counselled to leave the problem in the hands of those who know. Leave it to the experts!

In the meantime, the experts take us directly into war—not because they want to, nor perhaps because they are specialists in their fields—but the fact remains that we plunge headlong into an ordeal that no one seems to want. It is possible that the state of human mentality and social complexity is such that we cannot escape it. The trial by fire may be a judgment upon our moral and political incompetence as men. The condemnation may fall rightly upon modern *man* more than upon a few *men.*

We state the world problem, deliver to the specialists the several aspects for which they are trained, then wait to get their judgment. We wait, lest our blundering idealism do more harm than good, and by the time all of their answers are in and sifted, there appears to be nothing that we can do. If there is any statesmanship or diplomacy left to be exercised, it is what one from our State Department has called the "creepy-crawly" kind, and it seems to "creep" and "crawl" into war.

Whether or not "creepy-crawly" is the method that must be used we can understand those who offer an all out, basic, sweeping plan to storm the conscience of the nations and to start an entirely new level of action.

Are they foolish when they suggest an idea which in all probability the leaders of nations will hold in scorn? We should not forget that "the foolishness of God is wiser than men" and that until men have tried the Christian answer they have no right to call the idealist a fool. Time will undoubtedly reveal that his answers were impossible only because men in general are fools—fooled by the counsels of worldly wisdom.

Let the practical man speak. Let the idealist also speak. We need their counsel, but let each of them know what he is doing. The true voice that is not heeded is not lost in the wilderness. If it is a true voice, history will sometime send it back like a ringing echo and another generation, wiser than ours, will rise and follow.

E. T. E.

Greek myth told of Pluto, the grim god of the underworld, snatching away Persephone, the goddess of Spring. With Persephone gone, autumn turned to relentless winter, leaves fell, and vines and olives withered, and famine and death stalked among men. But then a miraculous thing happened, for suddenly Persephone came back, and, as she moved invisibly up the valleys, flowers leaped from decay, blossoms broke, the fields turned green with sprouting growth and starved men lived again. The early Christian message was as startling a record as that but with a vast difference. The heralds of salvation in Christ were not telling of a radiant myth but of a Christ who had lived amongst them, died on Calvary's hill, and was come back to them as the conqueror of death.

McEwan Lawson
in *The Friend,* London

Expectancy, the Mood at Oxford

By James R. Furbay

SEVENTY-ONE Friends, representing the European, American, and Pacific sections of the Friends World Committee for Consultation, met at Oxford, England, July 14 to 19, to consider the general concerns of Friends and in particular, the plans for the Friends World Conference which will be held at Oxford, July 28 to August 6, 1952.

The following persons were present representing the American Section: D. Elton Trueblood, Pauline Trueblood, and James R. Furbay, all of Richmond, Indiana; J. Passmore Elkinton, Anna G. Elkinton, Thomas Drake, Hannah Stapler, Richmond P. Miller, William Eves III, of Philadelphia; Robert Frazer, of North Carolina; Marion L. Cocks, of New York; Jay J. Newlin, of Iowa; David Lawley and Rossie Lawley, of Canada; Katherine Boswell, of Jamaica; and Hollingsworth Wood and Martha Wood, of New York.

Many of the far-away countries were represented, such as China, India, Japan, Jamaica, Australia, New Zealand, and East Africa.

The group assembled under a deep sense of loss in the passing of Leslie D. Shaffer who had devotedly served the world fellowship of Friends, and also of Carl Heath who had served as chairman of the committee, and had given years of wise counsel in the development and work of the committee.

Harry T. Silcock served as chairman of the Conference Planning Committee, and D. Elton Trueblood as chairman of the general meeting of the Friends World Committee for Consultation. The latter was re-appointed to serve for the next two years.

Appointed to serve as a Press and Publicity Committee for the sessions were: George Gorman, of England, Marguerite Czarnecki, of France, and James R. Furbay, of the United States.

Representation at the Conference

The following allocation of representation at the World Conference was approved: The American Section, 450; The European Section: London Yearly Meeting, 270; Dublin Yearly Meeting, 28; and eight other Yearly Meetings or groups, 50; The Pacific Area and Africa, ten Yearly Meetings or groups, 50; and a margin within the nomination of the World Committee of 50, making a total of 900.

These figures were accepted as a working basis, with the understanding that adjustments can be made as progress is made toward the various appointments.

The committee recommends that one fourth of the representation shall be persons under thirty-five years of age, so that youth will be adequately represented. And it further recommends that those who are to be appointed shall be truly representative of the life and membership of their Yearly Meetings. The Yearly Meetings are therefore urged to give special care and attention to their appointments.

Small encouragement can be given to visitors wishing to accompany representatives to the conference. The action taken was that "no arrangement can be made for attendance at sessions by others not appointed representatives." This is due to the physical limitations.

Provision however will be made for those who wish to visit England and other European countries at the time, and plans are under way for some planned and scheduled visitation.

Program of the Conference

The major part of the time and attention of the committee was devoted to the subject of the program of the conference. The Conference Planning Committee had sent out some advance findings and proposals. These had been considered, and the sections had sent in many suggestions on the program.

Friends on the Continent were acutely aware of the present international stress and tension, and they wished for a program which would grapple with the East-West relations. Suggestions from the American Section reflected a conscious need in the life of the local meeting, and a desire that this be the focus of attention.

After a great deal of thought, prayer, and discussion, the meeting decided to "make central in the title of the Conference the thought of God's continuing guidance and the fact that He still speaks to us. We are not, however, ready at present to suggest a fresh wording." (The one suggested in the advance material was: "The Religious Society of Friends in the Life of the World Today".) The general themes approved were:

1. The World Today: A Spiritual Problem.
2. The Relevance of Christianity.
3. The Life and Witness of Friends.
4. Our Reconciling Service in the World.

Plans were made for some advance study and preparation leading up to the conference. The importance of bringing all Friends into this thinking was also stressed. The American Section plans to prepare two study booklets on the general subjects, and the English Friends plan to develop a series of daily Bible readings.

The suggestion was further made that we should learn from one another's experiences in practical efforts at reconciliation as well through study and interchange of thought. Such material might provide a broad outline of preparatory studies.

Much thought was given to the place and importance of worship at the conference. One part of the definite planning for worship will be the arrangement for a number of small worship and discussion groups, as well as worship in the plenary sessions.

No set pattern will be placed upon these groups, but they will be entirely free to sense the wishes of their respective groups and to direct this part of their activity in the way which seems best suited to the needs of the group.

The Financial Requirements

There is real cause for gratitude in the good news that the cost for the hospitality for the delegates has already been provided through the generosity of an English Friend.

But there will be other substantial expenses in connection with the conference, such as travel aid, office expense, and literature, which will amount to approximately thirty thousand dollars. The American Section has agreed to endeavor to raise one half of this amount.

Not only large contributions, but many small gifts will be needed in order to make financially possible the conference. This need should be brought to the attention of our American Yearly Meetings and their constituent Monthly Meetings. Regular contributions during the next two years will help to build up the fund, and it will not need to be a burden on any one.

The Committee met under a very real sense of the present world situation, and the urgency of discovering the will of God to meet this need. There was a mood of high expectancy as we thought and planned together for the conference. And those in attendance wish to share this mood of expectation with Friends everywhere.

The Answer That Might Be

By Kirby Page

This "address that might have been" is an imaginative creation by a well known peace worker. It may elicit a symposium of views by readers. The writer suggests that such an address might win the peace. Kirby Page lives at La Habra, California.

ANNOUNCER: "Ladies and gentlemen, for several days now you have been reminded that at this hour the President of the United States would speak to the peoples and rulers of the nations. His voice will now be heard over a worldwide network of stations by more individuals than have ever before listened to the words of any other person. Ladies and gentlemen, the President of the United States."

The President: "My friends. I have sought opportunity to speak to you frankly and intimately because the human race has now come to one of the momentous crises of history. The fighting in Korea cannot much longer be localized. Military action will soon spread until it becomes the Third World War which we have long dreaded, and death may come to your loved ones and to mine.

"I ought to tell you without restraint that I am in a position to know that our civilized society cannot survive a worldwide conflict waged with the weapons now in possession of the various governments. A general war would mean obliteration and annihilation on an appalling scale. Few of us would escape tragic personal loss. The survivors would be scourged alternately by anarchy and dictatorship. The weapons and the carriers are ready. Desolation and death can be brought to the uttermost parts of the earth. If you individually had access to the secret information which I have as President of this nation and as Commander-in-Chief of its armed forces, you also would know that humanity is now in a desperate plight.

"You will understand, therefore, why I have been much in prayer during recent days. Let me, as a man of religion, unburden myself to you. I realize that I am speaking to men and women of many religious faiths and to some who do not believe in the existence of the Supreme Being. But I cannot do less than share with you some of my Christian convictions.

"All my life I have been taught that a humble and contrite spirit is pleasing to God. Thus it is right for me to begin with a word of confession. Our sins have found us out. We have erred and strayed from God's ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against God's holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. May the Lord have mercy upon us.

"We must confess especially the sin of idolatry, the sin of worshipping other gods than the Eternal Spirit. Too often we have bowed down before the gods of nationalism and militarism, seeking our own advantages and neglecting the needs of others. Too frequently we have trusted in military power, hurling our threats and preparing our weapons of annihilation. Too often we have been driven by our fears and enmities.

"Vainly did we believe that the First World War would end war and make the world safe for democracy, and vainly did we trust in World War II to abolish dictatorship and aggression. I have now become convinced that the use of military weapons cannot bring peace and justice upon the earth. Some day the fighting must stop, and the nations must send delegates to the conference table. Many times in the past we have been compelled to cry out: 'Too little, too late.' What we do must be done quickly and adequately.

"I therefore propose that we stop the fighting now, and gather immediately around the conference table. To this end, I appeal to the United Nations to call the Assembly into session, and urge the highest officials of all the nations to join me there in a fresh consideration of ways to peace and friendly cooperation for the common good. The Assembly should then make recommendations to the Security Council for appropriate action.

"I am, therefore, this day recommending to our Congress that it authorize cooperation on a vast scale with other nations in a worldwide program of economic cooperation along the lines of the Marshall Plan. Whereas in a previous address in Point Four I recommended the appropriation of some millions of dollars for technical aid to economically handicapped countries, I now propose that our Government offer to contribute fifteen billion dollars annually for a decade to the United Nations, as part of an international pool to be contributed by all the nations and to be administered impartially by the United Nations for rehabilitation and economic reconstruction all over the world. I must tell you frankly that I long hesitated to mention such a vast sum because it would place a heavy additional burden on taxpayers. My reluctance was overcome by awareness of the desperation of our plight, and by my conviction that our people should be as ready to make sacrifices for peace as for war. The cost of another world war would be colossal beyond computation.

"I am further recommending to our Congress that authorization be granted to our delegates to the United Nations to engage with utmost seriousness in the negotiation of a universal treaty of disarmament. It is plain that the race of armaments must be stopped if we are to survive. Therefore, I promise you that I will do my utmost to bring about an agreement whereby all nations simultaneously will disarm 'down to the last rifle,' if I may borrow a phrase from a distinguished Senator. I will not cease striving, while there is breath in my body, to bring about universal disarmament.

"Moreover, I am recommending to our Congress that it authorize our delegates to the United Nations to initiate an effort to strengthen the United Nations and to transform it into appropriate and effective World Government. Our founding fathers took a wise and bold step when they went beyond local government, county government, and state government to national government. The time has now come to take the logical and necessary next step to world government.

"I must tell you how sorely I have been tempted to refrain from making these recommendations. The tempter has whispered in my ear cynical comments about the unbelief of some leaders of the nations, about the cruel and ruthless record of some governmental officials, about the ability of some men to understand only the language of superior military power. The thought has been suggested to me that these proposals would be interpreted in some quarters as appeasement, a show of weakness, and would only encourage further aggression. I wrestled with these temptations until in a quiet hour of prayer there came over me an unshakable conviction that it is the will of God that the nations stop fighting and send delegates to confer about ways of achieving and maintaining the peace.

"Several times in the past I have suggested to visiting delegations that the Sermon on the Mount provides a solid foundation for an enduring peace

program, and have pointed out that our civilization cannot be saved materially unless it is redeemed spiritually. I now know that only a miracle of God, a mighty work wrought in the minds of peoples and leaders of governments, can avert a third world war. The wisdom of man is not sufficient for this crisis. We require divine wisdom and divine strength. Time and again I have heard preachers in the pulpit proclaim the truth that some things which are impossible for men are possible for God.

"Therefore, with utmost earnestness let me summon the peoples of the earth to prayer, each in his own tongue and each according to his own faith. Let there be a mighty outpouring of prayer for the leaders of governments, that they may be directed by the Eternal Spirit into the ways of peace and justice and friendly cooperation for the common good. More things are wrought by prayer than this world dreams of. In contrition and humility, let us pray that we may know what God wants us to do in our desperate plight, and that we may do his holy will at any cost. Let us pray for faith in the power of the spirit and for courage to walk in the light. Upon the prayers of the people depends the fate of mankind."

IN MEMORIAM

Alsina M. Andrews, missionary to Jamaica, passed away on June 8 at the age of eighty-four. She had spent over fifty-two years of her active and useful life on the island, coming to Jamaica in 1897, and opening the Happy Grove Girls' School the following year. She served as a teacher there for many years, developing her interest in church, Sunday School and community life, as well as in education.

Born in Pleasant Plain, Iowa, Alsina Andrews was the daughter of Benjamin and Mary Bruff Andrews, the latter Clerk of Iowa Yearly Meeting for twenty years. She spent two years at Penn College in Iowa, completing her work at the State Normal school. After teaching for six years, she received a call for service in Jamaica, and lived there for the rest of her life, giving of herself untiringly, even after reaching the retirement age.

The funeral was held at Seaside, with Adam Flatter, Zephaniah Cunningham and Charles Vincent in charge. She was buried in the local cemetery at Seaside. Surviving is her brother, B. F. Andrews, a physician, in Evanston, Illinois.

Reflections from London

By George H. Gorman

The notes on the Korean situation in my last letter were based on conversations with those who had specialist knowledge of international affairs. What follows is the outcome of talks with Friends who have lived in the Far East, some of whom have recently returned to this country.

* * * *

In considering what they said, I am greatly impressed by their strong conviction that one condition at least of a settlement in Asia is the united recognition of the Peking Government as the rightful representative of the Chinese nation, always remembering that recognition is not synonymous with approval. Such recognition now unfortunately has the appearance of a bargain with Russia, but the moral and common sense aspect of it should not be overlooked. Undoubtedly, the communist regime at Peking has the support of the Chinese people as a whole, and the withholding of recognition is merely driving China further and further into the Russian camp. The complete alienation of the Chinese people in this way may prove disastrous for the whole world, for the very reason that many qualities in their national character might well prove to be a moderating influence in the Far Eastern situation.

* * * *

These Friends were thankful for the efforts of the Indian Prime Minister, Pandit Nehru, to bring about a peaceful settlement of the Korean dispute. No good end can be achieved by the methods of armed force which bring in their chain terrible suffering and destruction. The desire of Mr. Nehru to bring the fighting to a close and to substitute the way of negotiation is something that calls for the wholehearted support of Friends throughout the world.

Mr. Stalin's reply makes clear that from the Russian point of view the first vital element in obtaining the help of Russia in the settlement of the Korean dispute is the admission of the Peking Government's representative to membership in the Security Council. As pointed out above, the Friends with whom I discussed the matter urged that the rightfulness of this claim should not be obliterated merely because it was the main condition of Russian cooperation.

* * * *

This week Ranjit Chetsingh, a Friend from India, was passing through London on his way to Denmark, and I was able to talk to him about Korea. His first comment was a comparison of the attitude of the United Nations to the dispute between India and Pakistan over Kashmir and to the Korean dispute. He pointed out that America in reply to Mr. Nehru had insisted on the withdrawal of the Northern troops behind the thirty-eighth parallel before peace conversations could take place. In Kashmir this principle had not been applied, for Pakistan troops had not been ordered out of the country before India was asked to hold a plebiscite. In the Asian view, the United Nations would now be in a morally stronger position if they made the practice of adhering to the same principle of action in all areas of tension in which they had to act. India was wholeheartedly behind Mr. Nehru's efforts for peace, and in support of the Chinese Communist Government's right to a seat on the Security Council.

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Ranjit Chetsingh said that there was a wide-spread feeling in Asia that if the Reds were successful now, the future map of Asia would be red. This did not mean that in India, for example, Communism would be welcomed, for the people would say that they had not enough knowledge about it. They would, however, welcome anything that appeared to offer to improve their condition, and the promise of equality or opportunity made by Communists was most attractive to them. Certainly they had not found that the Capitalist alternative had made this opportunity real.

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This last comment bears out a statement on Korea issued by the recent meeting of the World Council of Churches in Toronto, that the non-communist powers should deal promptly and constructively with the weak points in world society such as the distress of the poor and the resentments of subject peoples which post-war totalitarianism so persistently exploits. Friends will agree that the final answer to Communism is not armed might, but a constructive policy along these lines informed by the Christian spirit. In this, India and Pakistan might well be able to take the initiative.

The Chinese have a saying that there are five points to a compass—North, South, East, and West are four of them. The fifth is where you are.

The Five Years Meeting Sessions

The Program to Date

Here is the first announcement of the program for the sessions of the Five Years Meeting, to be held at Richmond, Indiana, October 19-25, 1950. The chairmen and assistants for the small group meetings at 8:30 a. m. and for the general discussion periods at 10:00 a. m. are not yet ready for announcement, but are being named as correspondence with them proceeds.

THE PROGRAM IN OUTLINE

THURSDAY EVENING, OCTOBER 19:

7:30 Formal Opening and Organization.
Algie I. Newlin, Clerk.
Roll Call and Instructions to Delegates.
Welcome to Visiting Friends.
Instructions to Committee on Organization.
Instructions to Business Committee.

8:15 Presiding, Homer J. Coppock, Chairman of Program Committee.
Introductory Address—Errol T. Elliott.
Address, "Building the Church Through Local Meeting Fellowship"—A. Ward Applegate.

FRIDAY, OCTOBER 20:

Topic for the morning, "Local Meeting Fellowship"

8:30- 9:45 Worship and Discussion Groups.
10:00-11:15 General Session for Discussion.
The Clerk Presiding.
Worshiping in Music.
11:25-12:00 Spiritual Message—O. Herschel Folger.
2:00- 4:00 Business Session.
Report of Committee on Organization.
Appointment of Clerks and General Organization.
Communications from Yearly Meetings.
Summary of Executive Committee activities for the past five years.
Revision of Discipline.
Report of Treasurer.
Report of Trustees.
Committee on Aged Ministers and Missionaries.
Committee on Pensions.
4:15 Interest Groups as Desired.
4:15 Fellowship Tea on Main Floor.
7:30 Presiding, Ora W. Carrell.
Address, "Building the Church Through Christian Nurture"—Russell Rees.

SATURDAY, OCTOBER 21:

Topic for the morning, "The Christian Nurture of Persons"

8:30- 9:45 Worship and Discussion Groups.
10:00-11:15 General Session for Discussion.
11:25-12:00 Spiritual Message—Charles Ball.
2:00- 4:00 Business Session.
Report of Business Committee.
Board on Christian Education.
Board on Education.
Board on Publications.
Committee on Ministerial Training.
4:15 Interest Groups as Desired.
6:00 Young Friends' Dinner.
7:30 Young Friends' Program under care of Lawrence Peery.

SUNDAY, OCTOBER 22:

9:30 Regular Sunday School Classes.
Bible Lecture, Alexander C. Purdy.
10:30 United Meeting for Worship.
R. Furnas Trueblood, presiding.
Norval E. Webb, speaking.
2:30 The Isaac T. and Lida K. Johnson Lecture.
Alvin T. Coate, presiding.
Elbert Russell, speaking.
7:30 Presiding, Orval H. Cox.
Message on "The Advance"—Harold N. Tollefson.
Address, "Building the Church Through Evangelism and Extension"—R. Ernest Lamb.

MONDAY, OCTOBER 23:

Topic for the morning, "Building the Church Through Evangelism and Extension"

8:30- 9:45 Worship and Discussion Groups.
10:00-11:15 General Session for Discussion.
11:25-12:00 Spiritual Message—Donald B. Spitler.
2:00- 4:00 Business Session.
Report of Business Committee.
Committee on Evangelism.
Committee on Stewardship.
4:15 Interest Groups as Desired.
5:30 Men's Movement Dinner.
5:30 United Society of Friends' Women Dinner.
8:00 Presiding, Sumner Mills.
Addresses, "Building the Church Through Impact on Social Issues"—Clarence E. Pickett, Lewis M. Hoskins.

TUESDAY, OCTOBER 24:

Topic for the morning, "Impact on Social Issues"

8:30- 9:45 Worship and Discussion Groups.
10:00-11:15 General Session for Discussion.
11:25-12:00 Spiritual Message—Miriam Levering.
2:00- 4:00 Business Session.
Report of Business Committee.
Board on Public Morals.
Peace Board.
Committee on Social Order.
Men's Movement.
4:15 Interest Groups as Desired.
7:30 Presiding, Algie I. Newlin.
Address, "Building the Church Through Christian World Fellowship"—Robert S. Bilheimer, World Council of Churches.
Address, "Friends in World Fellowship"—Alexander C. Purdy.

WEDNESDAY, OCTOBER 25:

Topic for the morning, "Christian World Fellowship"

8:30- 9:45 Worship and Discussion Groups.
10:00-11:15 General Session for Discussion.

11:25-12:00 Spiritual Message—Clyde Milner.
2:00- 4:00 Business Session.
Report of the Business Committee.
Report of the Committee on Organization.
Board of Missions.
United Society of Friends' Women
Report of Committee on Messages.
4:15 Meeting of Executive Committee for Organization.
4:15 Tea on Main Floor.
4:15 Interest Groups as Desired.
7:30 Business and Devotional Session.
World Conference of Friends in 1952.
Further Report of Committee on Messages.
Closing Devotional Period.
Music by Earlham Choir.
Presiding, the Presiding Clerk.
Message—D. Elton Trueblood.
Visiting Friends in Participation.
Adjournment.

The general plan for the sessions makes them alternately meetings for discussion in the morning sessions and meetings for business in the afternoon. The evening meetings are devoted chiefly to stated addresses which will, in each case, introduce the topic for discussion on the following morning when, at 8:30, the attending Friends, delegates and all others will be asked to divide into eight groups under the leadership of two Friends for each group for the discussion of the topic presented on the previous evening. At ten o'clock, all Friends will assemble in plenary session when the concerns of the smaller groups can be shared with everyone.

The morning discussion ends with a devotional address which will, in some measure, gather up the discussion into a spiritual concern and inspiration.

The afternoons are given wholly to business and it is hoped that the spirit of the mornings will greatly lift and transform the business of the afternoons.

The Isaac T. and Lida K. Johnson Memorial Lecture will be given by Elbert Russell on Sunday afternoon. This lecture, which was made possible by these two Friends, was established and the initial lecture given in the sessions of 1940. Alvin T. Coate spoke then on the subject, "Beyond Democracy." The second lecture was by Rufus M. Jones in 1945 on "Original Quakerism a Movement, Not a Sect."

The one visiting speaker on the program from outside the Five Years Meeting or the Society of Friends is Dr. Robert S. Bilheimer, a secretary from the World Council of Churches. He will attend all of the sessions of the Five Years Meeting and participate freely, bringing to our discussions the light and experience to be found in other denominations. On Tuesday evening, he will speak on the area of world Church cooperation, bringing us the vision and movement of the great ecumenical body—the World Council of Churches. With him will be associated our own Dr. Alexander C. Purdy, relating Friendly responsibility to Christian World Fellowship.

Both in the addresses of Alexander Purdy and of Elton Trueblood, the latter speaking on the closing evening, we shall have a view of the next general gathering of Friends, the World Conference of Friends to be held in Oxford, England, in 1952.

On the final evening, in addition to the address by Elton Trueblood, there will be a musical program by the Earlham College Choir under the direction of Professor Leonard Holvik. Visiting Friends from abroad will also share in the evening. This closing session should be a rising and climaxing occasion for the week of sessions. Every Friend attending the sessions should include this one in his plans.

There will be visiting Friends from many Yearly Meetings outside the Five Years Meeting. They are being welcomed and will add much to the joy of fellowship.

There is something more basic than program, important as it is, and that is a sense of immersion into the love of God, until we look at one another and share with one another through the medium of divine love. We must pray, now and continually, that an enveloping pentecost of love and power will rest upon us during those potential days.

PASSING OF A BELOVED ELDER

We do not know what lies beyond this door
Which she has passed, except that God has there
The homeland for such souls as hers, such place
As love alone can make completely fair.

But this we know, she carried with her here
A tender beauty, calm and pure and sweet,
The grace which must have lighted Mary's face
While she was listening at the Master's feet.

No bruised reed was ever crushed by her;
The smoking flax she nurtured into flame;
And peacefulness like thoughts of confidence
Entered the place to bless us when she came.

Humbly her prayers were spoken for our good,
While like a great fixed star her faith shone through;
Her spirit kept in waiting for the Still
Small Voice to guide and cherish and endue.

We do not know what lies beyond this door
Which she has passed, but we who held her dear
Are better that she walked with us a while.
She leaves her seeds of goodness with us here.

LELIA S. MARSTALLER

HUMMING-BIRD

Pirate seeking pelf,
Scarlet at his throat,
Midget bandit, elf —
Jewels on his coat —
Wings transparent gauze,
Poised above each bell,
Probing without pause
Nectar's treasure-well;
Blurred before my sight,
Lost among the leaves —
Humming in his flight,
Gaily he deceives;
Rogue, he might be flower
Save for sword-like bill,
Tyrant of the hour,
Migrant from Brazil;
Providence has led
To my flower box,
Over gulf and peak,
Small winged paradox.

MARY BLACKBURN

Friends in Annual Sessions

Atlantic and Pacific

CALIFORNIA

By Mary Alice Azeltine

California Yearly Meeting of Friends met for its fifty-sixth annual session at Whittier, California, June 20-24. The dominant spirit during the week, whether in the devotional, evangelistic, or business meetings, was that of commitment. Over and over again, as boards and committees reported, the stress was laid on opportunities for future service and the desire to reach greater goals.

The goal of another new church was reported by the Evangelistic and Church Extension Board. More help for teachers, and more Friends going out to witness was suggested by the Board on Christian Education. The Prohibition and Public Morals Board urged Friends to keep spiritually sensitive; to have a burning concern with problems of righteousness. Anna Schanz, speaking for the Board of Missions on the subject, "Overcoming Barriers of Disease," said that disease is not so much a barrier as an opportunity. Get acquainted with Indians, recognizing them as children of God; learn what they want and then help them to express themselves was the request of the Indian Committee. The boards and committees in charge of youth work spoke of the desire to unite California young Friends and to correlate their various activities. So it went, over and over, messages challenging Friends to give their time, their money, and their talents, to further the Kingdom of God.

At the same time, Friends found it in their hearts to answer this challenge. They listened to Charles Beals, pastor of the Friends Church in Portland, Oregon, and guest of California Yearly Meeting, tell of the Friends' ministers in the time of George Fox—what conditions they labored under and the marvelous things they accomplished. They were encouraged to greater dedication by these glances at Friends who kept faith in the early days. Many others were helped in the giving of themselves, through messages given by Charles Beals centering around the story of the "Rich Young Ruler." There were many commendable things about this young man, but one thing was lacking—commitment to Christ.

A fitting climax to this intense week of challenge and dedication was the recognition service for the four new ministers recorded by California Yearly Meeting this year: Verl Lindley, D. Eugene O'Grady, Robert Beck, and John Spitler. As they spoke, each expressed his desire to work mightily with Friends for the advancement of the church.

* * * *

NEW ENGLAND

By Alice Howland Macomber

A little girl visiting Yearly Meeting for the first time was asked if she enjoyed it, and replied, "I just wish it would last a month!"

More Young Friends than ever filled the wide stage at their Junior Meeting session on Sixth Day evening, in addition to large numbers of "young fry" ably cared for, releasing their mothers.

Much interest centered around this generation, especially for their concern expressed as they attended the meeting sessions, and during the panel discussion conducted by Russell Brooks, with older member-audience participating. They wished to know if a deep religious feeling, an experience, would come to them in a programmed or unprogrammed meeting, and how the older members could share with them the activities of the Meeting and its responsibilities. Other concerns expressed were for more members of Friends as instructors in schools and colleges, and for two worship periods a week.

The Epistles from our neighbors, and the presence of so many of New England's young Friends, emphasized the keynote of the 290th session, which was: "Service to the Smaller Meetings, the Individual Meeting, and to the Individual," for it is to the Monthly Meetings that Friends look for the new generation of Friends. They are the source of a renewal of vital life and inspiration.

Among the Minutes of Friends received from those at home and abroad, was one for Henry H. Perry and wife already in Tokyo, Japan, where a new meetinghouse is being built in Mita Cho compound on the site of the one destroyed by American bombing in 1945. Tokyo Meeting has about sixty members who have been through great suffering and who are eagerly devoting themselves to the spiritual recovery of Japan. Included among them are important government officials, university and high school teachers and social workers. The Christian message has its greatest opportunity in Japan today. The rebuilding will cost $8,000, of which it is hoped $6,000 will come from Friends in America.

James A. Coney, field secretary, called attention to the serious illness of five of our Friends' ministers, who are in hospitals—Elam Henderson, Harvey Jones, Josephine H. Carr, Alvano C. Goddard, and Ellen Winslow. He felt the slow decline in membership must be met by expanding the Monthly Meetings, for there were people to be gathered in all communities. He said that Friends must fraternize with all faiths, while keeping to Christian belief, and not watering down fundamentals.

The Student Loan Committee, of which Robert E. Owen is chairman, reported $6,000 on hand and more borrowers needed. Our Friends' schools—Moses Brown, Lincoln, and Oak Grove—reported keen competition with the public schools, due to rising costs and salaries. L. Ralston Thomas, headmaster of Moses Brown, recently celebrated a 25th anniversary as preceptor, when seven hundred alumni and friends attended a reception, and a portrait of him was presented. Oliver Henderson, for thirty-six years on the staff, has retired. Many schools do not anticipate a full enrollment this fall, but Moses Brown will be ahead of last year. Robert D. and Eva Pratt Owen, principals of Oak Grove School, reported a good enrollment, particularly of Latin Americans to whom the native beauty of Maine hills and vales comes as divine inspiration.

There were but few changes in the Discipline as adopted last year. Printed copies will be sent to each Meeting at a small charge.

The American Friends Service Committee, Henry Cadbury chairman, reported 240,000 refugees in Palestine; that the committee is not now behind the iron curtain in Russia; that aid to China is restricted because the United States has not recognized the Communist Government. Several speakers were presented who spoke on domestic as well as foreign relief, where the role of "giver" has merged into the more fruitful role of the "worker with" concept. Florence and George Selleck, just returned from two years of administering American Friends Service Committee relief in Finland and Lapland in cooperation with Finnish relief, reported the closing of work there in May as Germany's need is greater. "It is a worker's world. For good or bad, it is a worker's world," was the theme of their report.

The Sunday School Lesson

Prepared by Russell E. Rees

For September 3—Peter, Who Became a Man of Power

Acts 4:8-20

Books have been written about Peter and his growth in grace and usefulness in the early Christian community. He illustrates the meaning of redemption in a very thrilling way. There were many times when his final usefulness was in serious doubt but the prediction of Jesus that he would be a stone was to become gloriously true. However the path that he traveled was not a direct one, for it detoured by way of denial and backsliding. It has been said that God does not create saints, he grows them. It was most true of Peter. To know him you must remember him as he made the great confession, "The Christ, the son of the living God," but also as he made the great denial, "I never knew him."

It must be remembered however that Peter was one of the first to recover from the shock of the crucifixion. He was the one who rallied the disciples and friends of Jesus. He was the bold man who first preached in the streets of Jerusalem after the death of Jesus.

In the lesson for today Peter is seen as the bold leader of the young church. They have emerged from the upper room where they at first hid from the anger of the multitude. They are beginning to go to the temple, to talk to those who would listen on the streets, and to heal the lame and the sick. And as they did these things their courage increased. Watchful public officials who thought they had destroyed the movement by crucifing the leader, were not long in seeing this new threat. The text relates Peter's behavior when called to account.

He is described as "Peter, filled with the Holy Spirit." The fear of a few weeks before is gone. Peter is becoming a man of power, that is, a man sure of his convictions, bold in his faith, forthright in his speech. He states clearly that he is speaking in the name of Jesus Christ of Nazareth, "whom ye crucified." He is beginning to take up the Old Testament prophecies and deal with them with originality. This Jesus, he says, is the stone which the builders rejected, but which is the head of the corner. And he says there is no other name under heaven wherein we must be saved.

Authorities were impressed by the fact that unlearned and ignorant men should have such bearing when brought before them. They were smart enough to realize that here were no ordinary fanatics, disturbing the peace of the city. They counseled among themselves and decided that the best procedure was silence. So they threatened Peter and John and set them free. But as they departed Peter left them in no doubt about his future actions, for he said "we cannot but speak the things which we saw and heard."

Jesus had great patience with Peter when it looked as if the patience was unwarranted. But He saw something in Peter which was not yet visible to other eyes. He saw possibilities. He saw strength and courage and ability. If he saw weakness and frailty he minimized them because of the possible virtues which were there. Peter the heroic preacher is the redeemed man, the Stone, the Rock, the Potential Man whom Jesus saw when others saw only a blustering fisherman.

Questions:

1. What outstanding characteristics did Peter have? Why are they so important in people?
2. What were the sources of Peter's strength in his later days?

For September 10—John Mark, Who Made Good

Acts 12:12, 25, 13:4-5, 15:36-40

John Mark is included in this list of Great Men and Women of the Bible primarily because he is thought to be the author of the second Gospel. The second gospel is now known to be very important in the development of the whole Gospel story, for it was the basis of the other two synoptic Gospels, Matthew and Luke. Only the fourth Gospel departs in any significant way from the pattern established by Mark. It is further believed that Mark was a close friend of Peter, and that since Peter was certainly one of the most important persons in the Early Church any source which represents him and his thinking is important.

There is little knowledge and much tradition about the background of Mark. His mother was Mary, she lived in Jerusalem, and her home was a gathering place for the young church. It is thought that her house may have been the one with the large upper room where the last supper was held, and possibly the place where the disciples secluded themselves after the crucifixion. At least Mark was exposed to the ideas and teachings of Christianity from an early date. He may well have known Jesus intimately, and surely knew most of the leaders of the Christian movement.

His first period of service did not turn out well. He went with Paul and Barnabas on their first missionary journey, but for some reason did not get on well and turned back before they finished the trip. Later when Barnabas wanted to give him a second chance Paul was unwilling, so Barnabas took Mark and Paul selected Silas to go with him. We have no ground for assuming that Mark was more to blame for this difference of opinion than Paul or Barnabas. It is often true that two equally consecrated workers are not happy together and that they will both do better work apart.

Mark enjoyed the privilege and opportunity of being associated with two of the outstanding figures of the early church, Paul and Peter. Moreover he may have known Jesus to some extent. So he did have a rich background for his later service in the preparation of the Gospel. He pictures Jesus as a man of activity and of spectacular events, a point of view which might well appeal to a boy of twelve or thirteen, when he probably knew Jesus. He also sees Peter as the outstanding disciple, always naming him first in the list. This also may represent a Markan opinion which has been handed on down through the other Gospels.

There are many services needed to make a world or to make the Christian church. We have sometimes emphasized the more visible services to the disadvantage of the quieter kinds of activity. We need to be careful about judging men's service, since that which appears less significant may in God's good time turn out to be equal in importance to the more popular and attractive kinds of activity. Who can finally say what place Mark should have? From the point of view of the written transmission of the Gospel story Mark may stand very high indeed, and his work may be one of the most enduring contributions to the life of the church.

Questions:

1. If you were wanting to prepare a youth for future service to the church what kinds of experiences would you feel to be most important?
2. Do you think we have narrowed down the idea of Christian service too much? How could we widen it?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

The National Service Board for Religious Objectors, 1000 Eleventh Street, N.W., Washington, D. C., stands ready to advise with all sincere conscientious objectors, regardless of type of church or religious connection.

* * * *

Earl Edwards, secretary of the Regional office of the American Friends Service Committee in Chicago, has accepted the call by General Conference Friends to serve as their secretary, succeeding J. Barnard Walton who has served for several years and who is now retiring from active work.

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The Memorial Fund which was created by Evanston Meeting, Illinois, in memory of Mamie Wright Farr has been applied to the electric generating system at the Friends Mission Station in Kenya Colony, Africa. With this expression of devotion by her many friends, Mamie Farr's life of love and inspiration will be perpetuated.

* * * *

Twenty-eight students representing 16 different countries are attending an international seminar now in session at Avon Old Farms Schools, near Hartford, Connecticut, under the auspices of the American Friends Service Committee. The purpose of the seminar, which is one of nine being held this summer, is to provide "a living experience in international understanding."

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Floyd Schmoe's latest report on the Houses for Hiroshima project indicates that the Model House has been almost finished, and has been given a Ministry of Construction Award. Three Americans and six Japanese students have been working in Hiroshima since early July. Seven small houses in "Peace Village" near Hiroshima Bay are now well underway. The group will move on in August to build a Model House in Nagasaki.

* * * *

The new home making cafeteria building at Friends University is to be known as Sumpter Hall in honor of Mr. and Mrs. F. M. Sumpter. This decision was reached by the Board of Directors of the university at a recent meeting. Mrs. Bertha S. Sumpter has provided for a substantial share in the cost of erecting the new building. Because of this and because of her long years of devoted service to the school, the Board of Directors wished the building to bear the name Sumpter Hall. It is Mrs. Sumpter's wish that her share in the building shall be a memorial to her husband, F. M. Sumpter, and as evidence of her own faith in the purpose and program of Friends University. Mrs. Sumpter also is desirous that the many other generous contributors be given due recognition for their help in making the building possible. Such recognition will be given in the naming of rooms and in other appropriate ways.

* * * *

Truman D. Whitaker, minister of the Friends Meeting at Poughkeepsie, New York, will assume the pastorate at New Castle, Indiana, in October. He will take the place of Leonard Hall, who has become Executive Secretary of the Christian Education Board. Truman and Justine Whitaker and their two children will return to Indiana at Five Years Meeting time. A graduate of Marion College and Hartford Theological Seminary, Truman Whitaker served as a pastor in Indiana before going to Poughkeepsie five years ago.

* * * *

The theme of the Friends General Conference, held June 23-30 at Cape May, New Jersey, was "Reconciliation —Bridging the Gaps of Misunderstanding." The first gap dealt with was that between the east and the west. Cornelius Kruse, a member of the Friends Committee which produced the Russian report, explained the basic point of view of this report. Pearl Buck urged Friends to prepare themselves to understand international problems in time to prevent war — issues like the present Korean crisis can be prevented or solved only by understanding.

The second gap, that between labor and government, was the subject of addresses by David Henley, of the Earlham College faculty, and Kenneth G. Brooks, British Friend.

The place of the Society of Friends in the Christian movement of the world was brought out by Dr. William A. Visser 't Hooft, Secretary of the World Council of Churches. Other speakers were Bayard Rustin, William Simpkin, and Henry Cadbury. Gilbert Kilpack, extension secretary at Pendle Hill, gave the opening address on "The Truth that Unites—The Truth that Divides." The closing evening address, "The Vocation of the Reconciler," was given by D. Elton Trueblood.

Attendance at the conference registered 1900.

Friendly Fellowship

LYNNVILLE, IOWA—Lynn Grove Quarterly Meeting convened at Lynnville July 15 and 16. Kenneth Eichenberger brought the Saturday morning message. Charles Ball, Gerald Dillon and Annie Laurie Greiner spoke to the Quarterly Meeting in the Sunday sessions.

Among the special speakers and singers heard at Lynnville lately have been Stewart Hamblin, the Guy Libby evangelistic party, the Four Flats quartet, and gospel teams from William Penn, Kletzing and Central colleges.

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CAMP QUAKER HAVEN, KANSAS — The 34th annual conference of the Christian Endeavor Union of the Kansas Yearly Meeting of Friends was held at their new camp site, Camp Quaker Haven, near Arkansas City, Kansas, from July 24-28. Dr. Lowell Roberts, head of the Bible Department of Friends University, was the conference's guest speaker. The theme of the conference, "Build with Christ," expressed the spirit of the young people, both in their own lives and in regard to their partially completed camp.

In the Larger Circle

A war between East and West would, due to divided control, become a Civil War in Germany. German Protestants are therefore considering if they should refuse participation (neutrality not pacifism) if war should come. Martin Niemoeller is president of the Fraternal Council of the Confession Church which has this question under consideration.

* * * *

Increasing government interest in the literacy work in which Christian missions pioneered was the trend stressed in New York at an anniversary luncheon in honor of Dr Frank C. Laubach, literacy expert and pioneer missionary educator for twenty years. Dr. Laubach had returned from a 30,000 mile, six-month's tour of nine African countries where he and a five-man team conducted literacy campaigns in twenty-three African languages. In twenty years, he has traveled 365,000 miles, reduced 206 languages to phonetics for rapid mass educational purposes, and aided missions and governments in nearly seventy countries to launch campaigns for literacy.

..Correspondence..

FOR QUAKER HISTORIANS

Editor, THE AMERICAN FRIEND:

Notice has just been received from the Macmillan Company that my *History of Quakerism* is out of print and that they do not plan to reprint it. This will leave Friends without a short history suitable for use as a text book in colleges, schools, adult classes or study groups, or one to which we can refer interested inquirers.

I am writing this in the hope that some one may have a concern to supply this deficiency. The best thing would be for one of our younger scholars to write an up-to-date history, covering the events of the last decade and making use of the new material and literature of recent years.

The easy thing would be to add a chapter covering events since 1940 and reprint my history. This is evidently not a commercially practicable proposition. I should be glad to forego the royalties if some concerned Friend or group of Friends would underwrite it or in some other way insure the publishers against loss.

ELBERT RUSSELL

2916 Bayside Drive
St. Petersburg 5, Florida

WE TAKE A BOW

Editor, THE AMERICAN FRIEND:

A word of appreciation for THE AMERICAN FRIEND! I am always eager to see what its pages will carry, but occasionally an issue will strike a particularly responsive cord. I have in mind especially the editorials, articles and news items, but I refer also to the more technical phases, such as layout, composition, proof, and advertising. I pay attention to these in every issue. I especially like the liberal spacing between lines. It makes for easier reading even though much more type could be crowded in if necessary.

FLOYD MOORE

Guilford College, N. C.

KOREAN CASE MADE CLEAR

The present situation in Korea, the background of the conflict and the basis for a settlement, is stated *as a problem,* very clearly in readable language by the Department of International Justice and Good Will of the Federal Council of Churches.

Order it under the title, *United Nations Memorandum — The Korean Situation* from the Federal Council of Churches, 297 Fourth Avenue, New York. Better still, subscribe for this service at one dollar a year.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Prison Etiquette, the Convict's Compendium of Useful Information; Holley Cantine and Dachine Rainer, editors; 1950; 138 pp.; illustrated by Lowell Naeve, $2.50; Retort Press, Bearsville, New York.

Here is something new and needed in the popular field of etiquette books; Emily Post has not covered it, and could not. It is quite outside the range of her experience but decidedly within that of its authors. This is the first important observation about the book: it has the authority of experience. The men who wrote were all conscientious objectors who served prison sentences during World War II.

Their objective is twofold: to "fill the gap of inexperience and psychological preparation" by sharing their experience and suggesting methods by which prison life may be alleviated as much as possible; to explore the pressing question of the relation between the "free" individual and the "power society" of our time. The first is of immediate and practical importance to all those who propose to act like free men and in support of their beliefs by denying total obedience to the military state. The second is of fundamental importance to every citizen of a democracy.

NORMAN J. WHITNEY

NOTICE

Mrs. Fred E. Smith and Mrs. Eva Reeves of Richmond, Indiana, are in charge of rooms during Indiana Yearly Meeting, August 22-27. Visiting Friends who wish rooms, and Richmond Friends having rooms to rent should call Mrs. Smith at 62391 or Mrs. Reeves at 76722.

BIRTHS

JONES — To Charles and Mary Lou Bond Jones, a son, Rex Carl, on July 19, at Waynesville, Ohio.

MILLETT—To Roscoe and Helen Maxwell Millett, a daughter, Gwen Elizabeth, on June 1 at West Branch, Iowa.

MARRIAGES

HANSON-FOLGER — Joan Marie Folger, daughter of O. Herschel and Beatrice M. Folger, to Richard Oliver Hanson, son of Harry M. and Ethel J. Hanson, in the Asheboro Street Friends Meeting, Greensboro, North Carolina, June 23, after the manner of Friends, with the assistance of the pastor of the groom and the father of the bride.

NICHOLSON-BOWLES — Helen Marion Bowles, daughter of Herbert E. and Gertrude B. Bowles of Honolulu, to Christopher Nicholson, son of Vincent D. (deceased) and Rebecca Carter Nicholson, of Flourtown, Pennsylvania, on July 2, under care of Honolulu Monthly Meeting, in the Church of the Crossroads, Honolulu, Hawaii.

SILVA-WAKELY—Joyce Wakely, daughter of Mrs. Milton Wakely of Glens Falls, New York, to Charles Day Silva, son of Mr. and Mrs. Leon T. Silva of Brooklyn, New York, in the Glens Falls Friends Church, on July 15, with Robert Rumsey officiating.

WOOD-STUBBLEFIELD — Florence Padgham Stubblefield, of Rochester, New York, to George H. Wood of Lynn, Indiana, on August 2 in Rochester.

(Continued on page 275)

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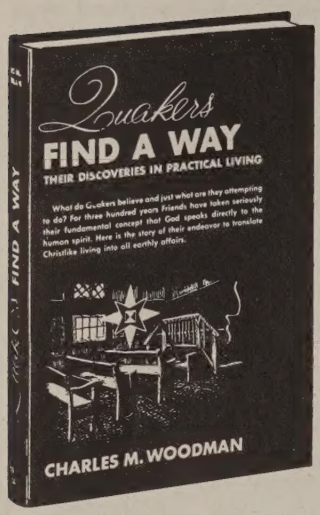
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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian

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SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October. First Day School at 10:00 a.m., Clerk, James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

DEATHS

HANSON—Marietta C. Hanson on July 12 in Minneapolis, Minnesota, aged ninety years. She was born in Miami County, Indiana, the daughter of Aaron W. and Margaret Cox Morris. She was the widow of Alfred J. Hanson with whom she had served many Friends meetings in Iowa, Illionis, and Indiana. Surviving are her daughter, Mrs. Glen F. Richards of Minneapolis, four grandchildren and six great grandchildren.

HARTMAN—James Arthur Hartman at his home near Waynesville, Ohio, on July 24, aged sixty-three years. He was a birthright Friend, the son of George and Elizabeth Conard Hartman. A graduate of Wilmington College, '12, he had been a school teacher, and a farmer. Survivors are his wife, Bernice Hawkins Hartman, two brothers, three sons and three daughters.

LITTLER—Charles E. Littler at Valley Mills, Indiana, on July 1, aged seventy-three years. He was the oldest child of Cyrus and Phoebe Jessup Littler and was a birthright Friend, his mother being a recorded minister. In 1897, he came to Valley Mills to engage in farming and was with the Farm Bureau Cooperative. He was united in marriage with Dora Carson. He was always actively interested in the life of the Meeting and in Friends at large. Besides his widow and daughter, Esther, he is sur-

vived by two sisters, Lucy Hollingsworth of Kokomo, Indiana, and Mary Rich of Westfield, Indiana, and a brother, William E., of Kokomo. L. Willard Reynolds, assisted by Glenn Reece, was in charge of the service. Interment was in the Fairfield cemetery.

MILLETT—Genevieve Millett on July 21 in Iowa City, Iowa. The eldest daughter of Lee and Ada Millett of West Branch she was born in 1913 in Springdale, Iowa. An active member of the Friends Church, she was a Penn College graduate in 1935. She continued there as an instructor in Physical Education. After serving for a time among the Indians in North Dakota, she taught in various high schools until her health failed in 1949. Surviving are her parents; a grandmother, Miriam Branson of West Branch; two sisters, Golda Gatch and Elizabeth Smith of Ames, Iowa; and three brothers, Russell of Denver, Colorado, Raymond and Roscoe of Springdale. Services were held in the Friends Church with Taylor and Irma Guthrie in charge.

REES—Thomas Hester Rees on July 18, at his home in Vermilion Grove, Illinois, aged ninety-two years. He was the son of William and Rebecca Hester Rees, both of pioneer families of Vermilion Quarterly Meeting, and the last of the six Rees boys described in *The Good Crop*. He was united in marriage to Florence Elliott, who passed away two years ago. Together they had been active for sixty years in all phases of church work. He had served as an elder, superintendent of Sunday School, clerk, trustee of Monthly and Quarterly Meetings and of Vermilion Academy, and teacher for twenty years of the Men's class. He is survived by two children, Alice E. Rees of Georgetown, Illinois, and Russell E. Rees, of Chicago; five grandchildren; six great grandchildren; and one sister, Mrs. Sibyl J. Haworth of Sheridan, Indiana.

REEVE—Roxie, on July 16, aged sixty-three years in a La Junta, Colorado, hospital. She was the daughter of Mark A. and Cora M. Reeve. Twelve years were spent as a missionary in Kenya Colony, Africa. Since 1938, she has ministered in Colorado as a pastor and Christian teacher. She has served at Walsh, Las Animas, La Junta, Delta, Fort Collins, as assistant pastor at Pueblo, and the last two years were spent at Andrix. Services were held at La Junta Friends church with Robert Jay in charge, assisted by T. Clio Brown, Clayton Bowers, and Orville Winters. Burial was made at Fruitland Friends Cemetery near Americus, Kansas. Survivors are a sister, Juliet Reeve of Wichita; two brothers, M. Clayton Reeve of Emporia, Kansas, and Jesse W. of Knoxville, Tennessee.

WOOD—Mary Ellen Wood on July 12, at Richmond, Indiana, in her ninetieth year. She was the daughter of Luke and Elvira Woodard, and was united in marriage with DeMain Wood, who preceded her in death. A resident of Rochester, New York, for many years, she made her home during recent years with her sister, Alice Hunt, in Fountain City. She was a member of the Fountain City Meeting. Edward Ransome, her pastor, was in charge of the services.

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